



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## STUDIES ON JOSEPHUS

*Die hebräischen Namen bei Josephus.* Von D. A. SCHLATTER, Professor in Tübingen. (*Beiträge zur Förderung christlicher Theologie.* Herausgegeben von D. A. SCHLATTER und D. W. LÜTGERT. Siebzehnter Jahrgang, 1913. Drittes Heft.) Gütersloh: T. BERTELSMANN, 1913.

Despite the many-sided discussions and extensive investigations forming the great literature on Josephus there are still nooks and corners in the works of the great historian which bear the light of research and yield interesting data when carefully explored. This is proved by the present monograph on Hebrew proper names in Josephus in which Schlatter sets out to give in alphabetical order the Hebrew and Aramaic equivalents for the proper names occurring in Josephus's Greek writings. The basis of this work is Niese's critical edition of Josephus (Berlin, 1887-1894), the seventh and last volume of which contains a general and comprehensive index to all the books of the Jewish historian. But despite this significant help and the mechanical nature of the work of indexing, Schlatter has the merit of offering not mere equations, but also discussions of anomalous forms as well as geographical observations and identifications of some doubtful personalities and localities. Especially noteworthy is his attempt to reconstruct the original readings of Josephus by making them harmonize with the Masoretic text. This is done with a view to the historian's declaration in the preface to his *Antiquities*, that he proposed to give Jewish history from Jewish sources. But, as usual in such cases, Schlatter overdoes this process of emendation, harmonizing the names not only in consonants but also in vowels. Besides, Schlatter himself states (p. 7) the well-known fact that beginning with the period of Judges Josephus draws more and more on the Septuagint which, especially in proper names, does not conform to the Masoretic text.

The Hebrew-Greek index is followed by a small list of names for which the Hebrew or Aramaic equivalent has not been preserved. Then comes another list of purely Greek names, and finally a general Greek index in alphabetical order with references to the Hebrew-Greek index.

Schlatter's study serves to emphasize the fact that in his transliterations Josephus is akin to the later Greek versions of Aquila, Symmachus, and Theodotion; like these he adheres to the consonants of the Masoretic text, proving that the consonantal text of the Bible was already fixed in his days. The softening of the gutturals and loss of distinction among them is a further point of similarity. Only in the vocalization he still manifests considerable fluctuation, giving different values to the same vowel under the same condition. Noteworthy is the formation of segolate forms with pataḥ, as חֵרָ (ʿAḇapos) for חֵרֶר, which we meet later in the so-called Babylonian system of punctuation. On the other hand, Josephus follows certain parts of the Septuagint in hellenizing Hebrew names by appending to them Greek case-endings and inflecting them like genuine Greek words. This is true of all his books except the *Bellum Iudaicum*.

*Samaria und Peräa bei Flavius Josephus.* Von LEO HAEFELI, Pfarrhelfer in Zurzach (Schweiz). (*Biblische Studien.* Herausgegeben von O. BARDENHEWER. XVIII. Band, 5. Heft.) Freiburg im Breisgau: HERDERSCHER VERLAGSHANDLUNG, 1913. pp. x+120.

The works of Josephus, particularly his *Antiquities* and *Bellum Iudaicum*, being replete with geographical data and topographical material mostly based on personal knowledge, are very important for an understanding of Palestine in the most crucial point of her history. Hence it is that both geographers and travellers draw upon Josephus for the illumination of obscure localities and the identification of biblical as well as non-biblical places. To facilitate the use of Josephus along these lines, Gustav Boettger

has collected all the topographical-historical passages which are scattered in his books and grouped them alphabetically according to places (*Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, Leipzig, 1879). The reason for a new treatment of the subject is not indicated, but it may be surmised as an attempt to elucidate the geographical notes of Josephus in the light of modern research in the Holy Land.

Haefeli's work is a sequel to W. Öhler's 'Die Ortschaften und Grenzen Galiläas nach Josephus' (*ZDPV.*, XXVIII, 1 ff. and 49 ff.); E. Spiess's *Das Jerusalem des Josephus*, Berlin, 1881; and Erwin Nestle's 'Judäa nach Josephus' (*ZDPV.*, XXXIV, nos. 2 and 3). It is divided into two parts, the first dealing with Samaria, the second with Perea. In the case of each of these there is first, by way of introduction, a general description of the land, dealing among others with the population, boundaries, geology, and flora, then discussing places in detail. Unfortunately, we glean from Josephus less information about Samaria and Perea than about any other part of Palestine. Judea was the place of his birth, Galilee was the theatre of his campaigns, while Samaria was the enemy's country and of little interest to the man whose aim was to narrate minutely everything concerning the Jews and touch but slightly what lay beyond this sphere (comp. *Antiquities*, XX, 8. 3). As to Perea, though abounding in Jewish settlements, it was too far away from the scene of his activities and the sphere of his observation. No wonder then that, as Haefeli points out, Josephus is guilty of some misstatements with reference to Samaria, as e.g. when he maintains that Samaria is table-land like Judea, and that both possess the same water facilities.

The merit of Haefeli lies in the fact that he not only quotes Josephus, but also discusses the various theories, ancient and recent, in the identification of places. A considerable drawback is the lack of a Hebrew, Greek, and modern index.

JOSEPH REIDER.

Dropsie College.